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Editorial

Most editorials are lengthy and boring. I myself skip most editorials and move straight to the pages I like in a magazine. So when I decided to start AIAC Times I promised myself to follow the KISS theory – Keep It Short and Sweet.

Who are we?

AIAC began on May 12, 2009 19:00 hrs in Chicago, IL. She has grown ever since and has been fortunate to get some brilliant people associated with her. One thing which we have tried to follow in AIAC is to avoid using names on our blog, website as well as in our articles. We keep it this way to avoid the development of ego which is invariably associated with name and eventually with fame.

Why so few Vedic Astrologers in the West?

Vedic astrology (also called jyotish) is precise, accurate and extremely analytical. However, I don't think any of you have heard of any claims to the effect that – “Vedic Astrology is simple”. The complexity of Vedic astrology is certainly a primary reason for intimidation and consequent rejection by many Westerners. This intimidation is not unfounded. All of the works on this subject deal with seemingly innumerable combinations of planets, houses, zodiac signs, fixed stars and the result of such placements in a natal chart. Thus, apparently it would seem like an ocean of theorems to be memorized (or remembered) before one can even start looking at a chart.

Why did the ancient Vedic seers write such classics?

Place, time and the individual background (called Sthana – Kala – Patra) are extremely important parameters in analyzing or understanding an event. At the times of the ancient Vedic seers, students started learning at the age of twelve. These young students studied jyotish among other subjects. At that age, memorizing is easy and the Guru would ask students to memorize the texts even without understanding it. This has been the culture. Then after years of training when the Guru finally taught the principles to the students [only a few fortunate ones], there was no limit to their joy since they could visit the theories they had learned and see the reasoning behind those theories.

Why didn't the Gurus write about the principles behind the theories in books?

Once a friend and a dear colleague told me that - “Knowledge is like virginity, once given to someone cannot be taken back”. We humans are very curious beings. If one gets the nectar of immortality without churning the ocean [reference to a Puranic story], who wouldn't go for the nectar? If the principles were published in books then who would go to a Guru with their doubts, who would respect him and give him grains and garments. This is no different from any other knowledge industry. Coca-cola will never publish a book with the “secret formula” of Coke; neither will Bill Gates publish a book on the code of Windows 7. Trade secrets were never given out. Astrologers today are fighting over manuscripts but the true knowledge is not in the manuscripts, it is within you. We forget that Jupiter, the primary planet responsible for knowledge, gets exalted in the natural fourth house [heart] of the zodiac [Cancer]. True knowledge is nowhere else but within our heart.

Jupiter's column

Trikona and Kendra are most basic terms used in jyotish. However, why are they significant and how are they different from each other is an area that needs to be understood clearly by someone learning jyotish.

Why Trines?

Trines (or Trikona) are 5th and 9th houses from a house (including the house itself). We all know that the 5th house deals with one's creation and the 9th house with one's creator. The middle trine (1st house) is one self. However, the principle behind the theory of the trines needs to be understood very clearly.

Below is a shloka from Brihatparashararashashtra (Dasadhyay) (14)

विंशोत्तरशतं पूर्णमायुः पूर्वमुदाहृतम्
कलौ विंशोत्तरी तस्माद् दशा मुख्या द्विजोत्तम १४

vimshottarashantaH purnamayuH purvamudahrutaM

kalau vimshottari tasmaD dasha mukhya dwijottam|

The full life span of human beings is 120 years. Therefore, in kaliyuga vimshottari dasa is the most important of all dashas.

The above shloka by Parasara rishi states the applicability of the 120 year dasa system to human lives since in Kali Yuga maximum human life is 120 years. However, the question remains - Why would Parasara attribute 120 years to Kali Yuga?

The explanation of this is detailed but to cut it really short, the maximum life expectancy of humans attributed to various yugas are given below -

Yuga	Maximum Human Life
Kali	120
Dwapara	240
Treta	480
Satya	960

In Satya Yuga, the maximum human life was 960 years. This time span of 960 years has a special significance. This is the time span indicated by shift of the precession of the equinoxes by a nakshatra and thereby a count of a Yuga. This requires much more explanation and would be explained in the next issue. However, the point is that Parasara rishi did not select 120 years as maximum human life in Kali Yuga randomly.

दैवे रात्रि-अहनी वर्षं प्रविभागास् तयोः पुनः ।

daive raatri-ahanii varSaM pravibhaagas tayoH punaH |

A year of humans is a day and a night of the gods.

Daive is a Sanskrit word derived from deva. Deva means a giver of light. For humans the only giver of light for all practical purposes is the Sun.

Since a human year is equivalent to a solar day, thus 120 solar years of human life would be equivalent to 120 solar days. In 120 days, the Sun moves 120 degrees of the zodiac. Since the zodiac is 360 degrees, there can be three such points in the zodiac where creation can begin again.

These three points form the basis of trines and relates to creation.

The trine or 120 degrees is a function of the Sun's movement. Its symbol, the triangle, is masculine. The Sun (soul, atma, father, and energy source) relates to creation, and the 120 degree point is a creation point, where things are created or born automatically.

The 1st, 5th and 9th houses are the trinal houses, and are called trikona. The 1st house represents the self, the 5th represents children (our creation), and the 9th represents our elders (and thereby the path we follow – dharma). For this article, we will consider that trines are counted from the ascendant (1st house).

Planets placed in the trinal houses in a person's chart have the capability to create automatically the things ruled by that planet in relation to the sign it is in.

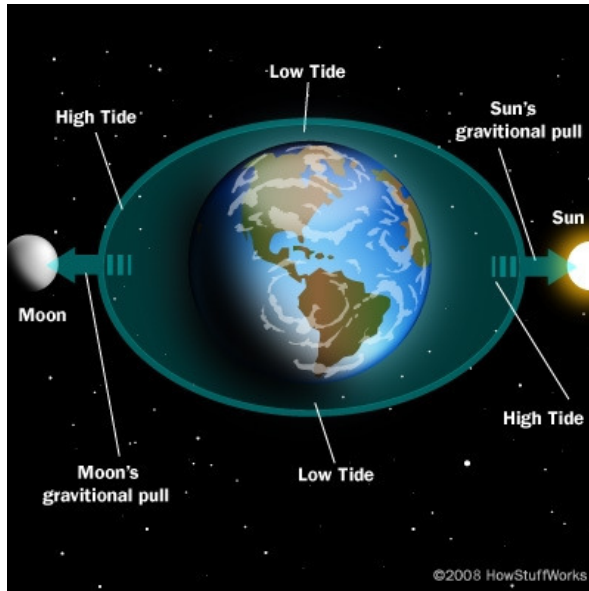
For example, Venus in Capricorn in the fifth house: ease in creating successful businesses having mass appeal (Walt Disney) or Mars and Rahu in Libra in the 9th, great orator and wartime leader (Abraham Lincoln).

Why Squares?

Squares or Kendras are 4th, 7th and 10th from a house (including the house counted as 1st). However, is there a basis behind giving special status to the Squares?

This also goes to a fundamental physical occurrence of tides. Tides are of two types - neap tides and spring tides. At the New Moon and Full Moon, Earth experiences Spring tides. On the 8th and 16th Tithi (phases of the Moon) Earth experiences Neap tides. Thus when Moon and Sun are on the same side or opposite side of the Earth, we experience maximum tidal force. Assuming Sun's position to be the first house, maximum tide occurs in the 1st and 7th houses.

Assuming Sun's position to be the first house, neap tides occur in the 4th and the 10th houses. Neap tides are not as strong as the Spring tides but they surely are a result of Moon's relative position with respect to the Sun.



The Moon (mind, manah, the mother, nourishment) moves through its four phases with respect to the Sun during which we get the spring and neap tides. The strong (spring) tides are at the New and Full Moon and the weaker (neap) tides are at the quarter Moon. We must clearly understand that the phases of the Moon and the tides are with respect to the Sun. It is like a dance of the feminine energy around the masculine force. Thus the tides have a one to one relation with Tithi. Tithi indicates mood, passion and desire and thus the quadrants, squares or Kendras also indicate areas of emotion, passion and desire. The symbol for the square is feminine.

The squares show where we strive in life and what we pursue with passion because it gives us sustenance, as opposed to the trines which show what comes to us automatically. In both cases, the first house must be involved because whether we are striving or allowing things to emerge naturally, we must consciously want and support it.

Any planet in a chart creates tides and draws energy in four corners from it but this article; we will consider the squares or Kendras from the ascendant (lagna). Generally, the 1st and 7th houses are we and our partner, respectively, and the 4th and 10th houses are mother (happiness) and father (karma), respectively. In the 4th and 10th houses, we take from our parents and our homeland, and in the 1st and 7th houses, and we give to ourselves and our partner. We can look at charts from these tidal relationships. For example, Mars (Energy) with Mercury (Words) and Venus (Love, non-violence) in Libra (Balance, democracy) in the 1st square & Moon (minds of people) with Rahu (foreign forces, minorities) in Cancer (Emotion, Home, home-land) in the 10th gave Gandhi great passion to work for an independent India. Mars (Energy) with Jupiter (Happiness, joy) and Saturn (sorrow, masses, common man) in Sagittarius (Dharma, path) in the 4th square & Moon (minds of people, emotion) in Virgo (provider, service, child-like) in the 1st helped Walt Disney get through a very difficult childhood, and nurture the passions that would be integral to his career and helped him give joy to the people of the world. On a more negative note, exalted Sun (conviction, strong belief, king) in Aries (war-like, aggressive, creative) with Mars (Energy), Mercury (words) and retrograde Venus (rejection of non-violence) in the 7th in squares to Saturn (sorrow, common man) in Cancer (Home, home-land) in the 10th fueled Hitler's passion and conviction that what he was doing was right. Many details have been skipped here to keep the article within size limits. We promise to bring out many more detailed principles on Jupiter's column in the future and share with you all how these very few principles form the basis of the theories scribed by the sages.

King and the Crown

A king is always associated with a crown. Not only kings, men (and women) in power have always worn a headgear of some sort. Why did they do so? We attempt to answer this question by referring to shlokas from Parasara rishi's Brihatparasarahorashastra.

In Brihatparasarahorashastra (Grahagunaswarupadhyaya), Parasara rishi gives detailed descriptions of all the nine planets used in jyotish. For this article, we would concentrate on only certain specific shlokas.

Shloka 3.14.1

रविचन्द्रौ तु राजानौ नेता ज्ञेयो धरात्मजः

Ravichandrau tu rajanau neta gyeyo dharatmajaH

The Sun and the Moon are of royal status, Mars is the Army chief

In the above shloka, the rishi states that Sun and Moon are of royal status while discussing the planetary cabinet.

Shloka 3.21.1

गुरुशुक्रौ विप्रवर्णौ कुजाकौ क्षत्रियौ द्विज

Gurushukrau vipravarṇau kujakhau kshatriyau dwija

Jupiter and Venus belong to the caste of the Brahmins, Mars and Sun belong to the warrior class.

In the above shloka, the rishi states that Mars and Sun belongs to the warrior caste while discussing the planetary caste.

A King is one who is a royal leader pledged to defend his men (family) from all foreign (indicated by Rahu) adversities. This role can only be attributed to the Sun.

People with predominant Sun would go to any extent in protecting people they consider to be of their own. Their sense of responsibility is unmatched to anyone else. They, by virtue of their ownership, are always selected leaders. Leadership is something that comes naturally to them. Sun predominant people are extremely protective of their own kind. However, with power comes ego. Such people have inflated egos and people with an exalted Sun are often described as chauvinistic (unless Venus, Moon and Jupiter soothes them down). They dislike being criticized for their weaknesses.

मधुपिङ्गलदृक्सूर्यश्चतुरास्त्रः शुचिर्द्विज पित्तप्रकृतिको धीमान् पुमानल्पकचो द्विज २३

madhupingaladriksuryaschaturastraH shuchidrija

pittaprakritiko dheemanaH pumanalpachcho

madhu- honey, pingala- brown, chaturastraH- square bodied, shuchi- clean, pure, pitta- bilious, dheeman- intelligent, puman – complete, perfect, masculine, alpa- less, kachah- less hair

Sun's eyes are honey-colored. He has a square body. He is of clean habits, bilious, intelligent and has limited hair (on his head).

In the above shloka Parasara rishi gives detailed description of the planet Sun. Here we have to keep in mind that this description will be applicable to people with predominant Sun in their birth charts.

Special mention has been made to less or limited hair. In many cultures around the world baldness has been associated with (rather jokingly) prosperity or a heavy wallet.

A Crown for the King (or Queen) is a means to hide his/her thinning hairline. It should be noted that Parasara rishi mentioned less hair but not baldness.

Lets us see a few examples to see if this really works for people. Below is the list of all bald US Presidents. Although they did not wear a crown, they did own the title of the President.

US President	Relation to Sun	Condition Fulfilled?
John Adams	Ascendant Lord Mars with Sun	Yes
John Quincy Adams	Sun aspecting Ascendant with Rasi drishti from the 10H	Yes
Martin van Buren	Leo rising, Sun as the Ascendant Lord	Yes
James Garfield	Sun aspects the Ascendant Lord by graha drishti and the Ascendant by rasi drishti	Yes
Dwight D. Eisenhower	Leo rising, Sun as the Ascendant Lord	Yes

Moon's column

Mantra Basics

I was at an astrologer's meet in Chicago when a discussion started on the difference between Vedic and Western astrology. Such discussions are very common in astrologer's meets in US. One respected Western astrologer pointed out that Vedic astrology just says what one has in store for life and says that it is going to be that way. As remedy they might just give a "Mantra". This concept of Vedic astrology (or jyotish) is not accurate but the Western world is not to be blamed for that. Neither should I blame the Vedic astrologers as well as they have showed the West their personal perspective of jyotish. My student, Surasa, asked me to write a piece of Mantras and thus this piece.

Shloka 3.12.1 (Grahagunaswarupadhyaya, Brihatparasarahorashastra)

सर्वात्मा च दिवानाथो मनः कुमुदबान्धवः

Sarvatama cha diwanathau manah kumudbandhanaH

In every living being, Sun represents the soul and Moon the mind.

Moon represents the mind (or manaH) in all beings. Mantra originates from two words – Man[aH] (mind) and tra[I] (to liberate or protect). Thus anything that essentially gives protection to or liberates the mind from its agony is a mantra.

Shloka 11.6 (Bhavavivekadhyaya, Brihatparasarahorashastra)

यन्त्रमन्त्रौ तथा विद्यां बुद्धेश्चैव प्रबन्धकम्
पुत्रराज्यापभ्रांशादीन् पश्येत् पुत्रालयाद् बुधः ६

Yantramantrau tatha vidhyaH buddhehechava prabandhakaM

putrajyapabhranshadheenaH pashyeT putralayaD budhaH

Amulets, sacred spells (mantra), learning, intellect, sons, management skills, territory, status, falling from position should be deduced from the fifth house of one's chart.

It is important to note that affliction of Moon causes mental anxiety and that anxiety can be cured by utterance of a mantra, which is indicated by the fifth house of one's chart.

This simple fact has a lot of hidden meanings within it. One's mind is ruled by the Moon. In a native's chart, his/her 4th house is the house of one's heart. Parasara states that affliction of the 4th house (natural 4th zodiac is Cancer, the sign ruled by the Moon) and the Moon is removed by the 5th house (and the 5th house lord or a planet occupying the 5th house). Any house gets food from the house 2nd from itself. Just as the 2nd house gives food to the 1st house and there by protects it, the 5th house gives solace to the 4th house and protects it. This is the reason the 5th House is the house of Mantra.

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When there is connection between Moon and the 5th house of one's chart, such an individual can give a mantra that will not only give protection to him/her but also will give direction to much larger group of people. The reason for this is already given by Parasara – Moon is the mind in all living beings. One's 5H will indicate one's own mantra. When one's own mantra influences the Moon, a larger mass of people will be influenced by such a mantra.

Adolf Hitler – 5th Lord (co-lord) Rahu aspecting the Moon. His mantra of forming a superior race and eliminating a religion from the face of the world had a tremendous influence on a very large section of people. The sign of Moon was Sagittarius and Rahu was aspecting it (from Gemini) with Jupiter in the sign (Sagittarius). This combination indicates a religious mantra which will cause human death (Rahu aspecting Moon in Jupiter's sign, also aspects Jupiter).

Mahatma Gandhi – 5th Lords with and aspecting Moon (Moon with Rahu in Cancer, Saturn aspects Moon by rasi drishti). The moon sign is Cancer, which is Moon's domain. The mantra will be for the masses [the poor, the deprived] and will be of resistance [Rahu] but of non-violence for the mother land [Cancer]. The mantra will leave a very deep impact on the lives of people for a very long time [influence of Moon].

Barack Obama – 5th house exalted Moon. In Obama's case, the 5th house has exalted Moon aspected by Jupiter (R) and Saturn (R). His mantra will be of sustenance (Taurus) for the masses (Saturn) and economic betterment (Jupiter). His mantra will be change and will have the message of methods different from usual norms. This is indicated by the fact that retrograde planets are aspecting the 5th house Moon.

Thus we see that mantra doesn't have to be in Sanskrit. Sanskrit is just a language like English or German. Mantra is anything that impacts the mind and thereby gives a feeling of protection. Since it is a factor of the mind, it is undoubtedly a factor of perception, faith and beliefs. Thus we have examples of cases where a mantra works and where mantras don't work. This is a very complicated issue so I would reserve it for sometime later.

Mantra is personal subject since it relates on one's 5th house. Also just the 5th house should not be considered ignoring the 4th house since the goal of the mantra is to liberate, protect and give solace to the 4th house (and Moon).

The karaka (primary significator) of the 5th house in everyone's chart is Jupiter. The blessing of Guru is the ultimate protection for the mind. Thus any mantra in any language, in any culture of the world which seeks protection from the Guru or praises the Guru can be used by any individual.

Christianity – The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever. ~ Psalm 23

Islam – La ilaha illallah Muhammad-ur-Rasulullah ~ Kalima

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Translation - There is no god but God [Allah]: Muhammad [pbuh] is the Prophet of God [Allah]

Hinduism – Aum Guruve Namah

Translation – I bow down to the Guru.

Mantras of the Guru can be in any regional language. The working of the mantra is however dependent on the intention, desire and the passion of the mantra doer. I believe in simple mantras. There are numerous mantras that can be used for various purposes but one should select a mantra which one likes from within. Mantra like love is a personal choice and I cannot stress how much important it is not to use a mantra just because someone asked you to do so.

Mantras are also used in the world of management today. There is also management Gurus. Parasara rishi 5000 years ago mentioned that the 5th house is also for management. Today's rajas are the corporate giants and it is but obvious that each rajya (kingdom) will have its own mantra. Below are some mantras of some corporate giants –

Microsoft ® - Your potential. Our passion



IBM - Think



My appeal to the readers is to broaden the outlook and not to view the principles of jyotish in a narrow manner. A language is just a language, just as literacy cannot be measured by knowledge of English, similarly the knowledge of jyotish should not be measured by knowledge of Sanskrit alone. It is high time that astrology crosses the boundaries of race, region and most importantly religion so that it can cater to a greater cause of serving humanity as a whole.

Venus' column

The seventh from Venus

Parasara rishi writes the following in Brihatparasarahorashastra's Vargavivekadhyaya

पुत्रस्य च गुरोः पुत्रे जायायाः सप्तमे भृगोः
अष्टमस्य व्ययस्यापि मन्दान्मृत्यौ व्यये तथा ४२

putrasya cha gurauH putre jayayaH saptame bhrigauH
ashtamsya vyayasyapi mandanmrityau vyayae tatha

For matters of the fifth house, one should study the fifth from Jupiter, for matters of the seventh house one should study the seventh from Venus

For matters of the eighth house, one should study the eighth from Saturn, for matters of the twelfth house one should study the twelfth from Saturn.

This apparently simple verse has a very deep meaning. For this issue, I will focus only on the relevance of “seventh from Venus” in matters of the “seventh” house.

Before we go with this analysis, let us first visit the shloka that which Parasara gives us on the seventh house (Brihatparasarahorashastra, Bhavavivekadhyaya).

जायामध्वप्रयाणं च वाणिज्यं नष्टवीक्षणम्
मरणं च स्वदेहस्य जायाभावान्निरीक्षयेत् ८

jaayamdhwaprayanaM cha varijyaM nashtavEkshanaM
maranam cha swadehasya jaayabhavanirEkshyeT

From the seventh house one can judge spouse, travel, trade (perhaps business), vanishing from sight (or loss of sight) and death.

In the earlier verse, Parsara asks us to judge the seventh from Venus regarding matters of the seventh house. However, one might get confused as to which signification of the seventh house one should refer to when looking at the seventh from Venus. To get absolute clarity on this subject, one should refer to another very important shloka from Brihatparasarahorashastra, Karakadhyaya

कुजात् तृतीयतो भ्राता बुधात् षष्ठे च मातुलः
देवेज्यात् पञ्चमात् पुत्रो दाराः शुक्राच्च सप्तमे २३

kujaT tritiyato bhrata budhaT shashthe cha matulaH

devejyaT panchamaT putro daraH shukracha saptame

One should see third house from Mars for brothers, sixth from Mercury for maternal uncles, fifth from Jupiter for children and seventh from Venus for wife

This leaves without any doubt that Parasara rishi strictly asked one to analyze the seventh house from Venus for spouse.

A complete book can be written on the application of just the “seventh from Venus” part of the shloka given by Parasara rishi. However, due to lack of time and space, we will deal with some well-known cases and in a tabular study instead of clumsy and detailed charts.

Person	7 th from Venus	Analysis
Mahatma Gandhi	Jupiter (R)	Devout partner who stayed with him till her last breath
Shahrukh Khan	Jupiter (R)	One of the very few Bollywood actors who has a very supportive wife
George Washington	Jupiter (R)	Martha and George Washington’s married life was a solid one, untroubled by infidelity or clash of temperament
Steve Jobs	Jupiter (R) + Ketu	Although Rahu afflicts Venus in his case, the presence of Jupiter in the seventh from Venus confers that he actually has a supportive partner who is also a philanthropist
Marilyn Monroe	Saturn (R)	Her sorrow in relationship is well-known
Pierce Brosnan	Saturn (R)	Lost his wife to ovarian cancer
Jude Law	Saturn (R)	Marriage broke, affairs broke as well
Elizabeth Taylor	Ketu	Unless one has detachment (Ketu) in relationships, one cannot have so many marriages

Mercury's column

Speed of light mentioned in Vedic Commentaries

Ole Christensen Rømer (25 September 1644, Århus – 19 September 1710, Copenhagen) was a Danish astronomer who in 1676 made the first quantitative measurements of the speed of light. This is what the modern world knows.

Also recorded are some of the observations made about the speed of light in ancient times. The first extant recorded examination of this subject was in ancient Greece. Empedocles (5th century BCE), Euclid (4th century BCE), Ptolemy (1st century CE), Heron of Alexandria (1st century CE) all proposed ideas of light having finite motion. In 1021 CE, Islamic physicist Alhazen (Ibn al-Haytham) proposed that light must therefore have a finite speed, and that the speed of light is variable, decreasing in denser bodies. In the 11th century CE, Abū Rayhān al-Bīrūnī agreed that light has a finite speed, and observed that the speed of light is much faster than the speed of sound. In the 1270's [CE], Witelo considered the possibility of light traveling at infinite speed in a vacuum but slowing down in denser bodies. In 1574 CE, the Ottoman astronomer and physicist Taqi al-Din concluded that the speed of light is constant, but variable in denser bodies, and suggested that it would take a long time for light from the stars, which are very distant, to reach the Earth. In the early 17th century, Johannes Kepler believed that the speed of light was infinite since empty space presents no obstacle to it. There were also experiments conducted by eminent people to get a value for the speed of light - Isaac Beeckman (1629 CE), Galileo Galilei (1638 CE), Accademia del Cimento of Florence (1667 CE). However, the first quantitative estimate of the speed of light was made in 1676 by Ole Christensen Rømer, one of a group of astronomers of the French Royal Academy of Sciences who were studying the motion of Jupiter's moons.

However, in the glorified history of physics and speed of light, what perhaps got lost in time was a classic Sanskrit work written by an early 14th century scholar in India. The work was “Vedartha Prakasha” written by Sayana (1315 CE – 1387 CE) also known as Sayanacharya. His book was a commentary on the Vedas (particularly Rig Veda) with extremely valuable notes. He was a Vedic scholar who flourished under King Bukka I and his successor Harihara II, in the Vijayanagar Empire of South India. There are 30 manuscripts of Rigveda at the Bhandarkar Oriental Research Institute, collected in the 19th century by Georg Bühler, Franz Kielhorn and others, originating from different parts of India. The oldest of them is dated to 1464. The 30 manuscripts were added to UNESCO's "Memory of the World" Register in 2007. Of these 30 manuscripts, 9 contain the samhita text, 5 have the padapatha in addition. 13 contain Sayana's commentary. Max Müller translated selected verses of the Rig Veda taking into consideration Sayana's commentary.

Sayana in his book, while providing commentary on a particular shloka in the Rig Veda, gives a cryptic message which when later analyzed and its meaning revealed, would stun the modern world.

तरणिर्विश्वदर्शतो ज्योतिष्कदसि सूर्य।

विश्वमा भासिरोचनम्॥

taraṇirviśvadarśato jyotiṣkṛdasi sūrya |
viśvamā bhāsirocanam ||

Swift and all beautiful art thou, O Sūrya, maker of the light,
Illuming all the radiant realm.

~ Rig Veda, Mandala 1, Hymn 50, Verse 4

Let us now visit Sayana's commentary on this verse. For the benefit of readers who know Sanskrit the complete commentary of Sayana's work on the verse is presented below – (Reference – Sayana, BR Modak, Sahitya Academy, 1995)

तामेतांसूकेचतुर्थीष्टचमाह—

तरणिर्विश्वदर्शतो ज्योतिष्कदसि सूर्य । विश्वमा भासिरोचनम् ॥ ४ ॥

तरणिः । विश्वदर्शतः । ज्योतिःकृत् । असि । सूर्य । विश्वम् ।

आ । भासि । रोचनम् ॥ ४ ॥

हेसूर्य त्वं तरणिः तरिता अन्येन गन्तुमशक्यस्य महतो ध्वनोगन्तासि तथा च स्मर्यते—योजना-
नां संहस्ते द्वे द्वे च योजने । एकेन निमिषार्धेन क्रममाणनमोस्तु इति । यद्वा उपासकानां रोगाना-
रयितासि आरोग्यभास्करादिच्छेदितस्मरणात् । तथा विश्वदर्शतः विश्वैः सर्वैः प्राणिभिर्दर्श-
नीयः आदित्यदर्शनस्य चाण्डालादिदर्शनजनितपापनिर्हरणहेतुत्वात् तथा चापस्तम्बः—दर्शने
ज्योतिषां दर्शनमिति । यद्वा विश्वं सकलं भूतजातं दर्शतं द्रष्टव्यं प्रकाश्येन सतथोक्तः तथा ज्यो-

तिष्कृत् ज्योतिषः प्रकाशस्य कर्ता सर्वस्य वस्तुनः प्रकाशयितेत्यर्थः यद्वा चन्द्रादीनां रात्रौ प्रकाशयि-
ता रात्रौ हि अन्मयेषु चन्द्रादिविषेषु सूर्यकिरणाः प्रतिफलिताः सन्तोऽन्धकारं निवारयन्ति यथा
द्वारस्थदर्पणोपरि निपातिताः सूर्यरश्मयो गृहान्तर्गतं तमो निवारयन्ति तद्वदित्यर्थः यस्मादेवं तस्मात्
विश्वं व्याप्तं रोचनं रोचमानमन्तरिक्षं आसमन्ताद्भासि प्रकाशयति यद्वा हेसूर्य अन्तर्यामितया सर्वस्य
प्रेरकपरमात्मनस्तरणिः संसारान्धेस्तारकोसि यस्मात्त्वं विश्वदर्शतः विश्वैः सर्वैर्मुमुक्षुभिर्दर्शतो द्रष्टव्यः
साक्षात्कर्तव्य इत्यर्थः अधिष्ठानसाक्षात्कारे ह्यारोपितं निवर्तते ॥ ज्योतिष्कृत् ज्योतिषः सूर्यादेः कर्ता
तथा चान्नायते—चन्द्रमामनसो जातश्चक्षोः सूर्यो अजायतेति । ईदृशस्त्वं चिद्रूपतया विश्वं सर्वं दृश्य-
जातं रोचनं रोचमानं दीप्यमानं यथा भवति तथा आभासि प्रकाशयसि चैतन्पस्फुरणे हि सर्वजगद्-
भ्यते तथा चान्नायते—तमेव भान्तमनुभासि सर्ववस्तुभासा सर्वमिदं विश्वातीति । तरणिः तृणवन-
तरणयोः अस्मादन्तर्भावितव्यार्थात् अतिसुधुर्मध्यस्थवितृज्योनिरित्यनिप्रत्ययः प्रत्ययाद्यु-
दात्तत्वम् । ज्योतिः करोतीति ज्योतिष्कृत् किप्चेति किप् नित्यं समासेनुत्तरपदस्थस्येति विसर्जनीय-
स्यत्वम् । भासि भादीनो अन्तर्भावितव्यार्थात् छटिअदात्वाच्छपोलुक् ॥ ४ ॥

४. सूर्य ! तुम महान् मार्ग का भ्रमण करो, तुम सारे प्राणियों
के दर्शनीय हो। ज्योति के कारण हो। तुम समूचे दीप्यमान अन्तरिक्ष
में प्रभा का विकास करते हो।

In the above commentary of the 14th century author, the line which needs deeper analysis is given below –

तथाचस्मर्यते—योजना- नांसहसेद्वेदशतेद्वेचयोजने ।

एकेननिमिषार्धेनक्रममाणनमोस्तुतइति ।

tathA cha smaryate yojanAnAm sahasre dwe dwe sate dwe cha yojane |

ekena nimisArdhena kramamA namostuteh iti |

Also as I recollect, you [can refer to Sun or Sun's light] traverse 2,202 yojanas in half nimesa, I bow to you in reverence.

The important thing to note here is that Sayana says “as I recollect from memory”. This means that this is knowledge that Sayana learned and memorized. This was very common in ancient India since the mode of education was primarily “shruti” – a unique system in which the student learned and committed to memory the Sanskrit shlokas that he/she heard from the Guru.

However, before even going into further analysis of this verse, we have to look for a corroborating reference to the measurement mentioned by Sayana. We find such a reference in the works of a Vedic scholar named Bhatta Bhaskara Mishra (10th century CE). Bhatta Bhaskara Mishra wrote a commentary on Taittreya Brahmana (a part of the Black Yajur Veda) in which he supposedly mentions the same value for the speed of light.

Prof. Subhash Kak (presently Head of Dept., Department of Computer Science, Oklahoma State University, Stillwater) on April 18, 1998 wrote a paper titled “The Speed of Light and Puranic Cosmology”. He indicates –

“The same statement [Here he is referring to the speed mentioned by Sayana as 2202 yojanas in half nimesa] occurs in the commentary on the Taittreya Brahmana by Bhatta Bhaskara (10th century?), where it is said to be an old Puranic tradition.”

However, Prof. Kak doesn't refer to any chapter/verse number in the quote from Taittreya Brahmana or the Sanskrit verse from Bhatta Bhaskara Mishra's commentary on the same.

Bhatta Bhaskara Mishra's commentary on Taittreya Brahmana is a huge work with 28 chapters broken in 3 Books – Book 1 (8 chapters), Book 2 (8 chapters), Book 3 (12 chapters). So if the reader is aware of the exact quote from the Bhatta Bhaskara Mishra's commentary, please do let me know. It would be of great service to seekers of Vedic knowledge.

Prof. Kak in his article also mentions why this speed should be attributed to the light of Sun and not to relative motion of Sun around the Earth. Interested readers can read his paper.

However, for the interest of readers, let us now focus on the actual calculation mentioned by Sayana.

According to Sayana, the speed of Sun light is 2,202 yojanas per $\frac{1}{2}$ nimesa.

Yojana and nimesa are vedic units of measurement of distance and time respectively. A very loose translation is 1 nimesa = $\frac{16}{75}$ second and 1 yojana = 9 miles.

Translating into modern world equivalents, we get the speed of light (Sun light) as 185793.75 miles/sec. Rounding off to the nearest whole number was very common in Vedic times for easy memorization. Thus, if 2,202 was an approximation, we can also approximate the speed to the nearest whole number of 186000 miles/sec.

The speed of light as we know it today is 186 282.397 miles per second.

Thus, we can conclude that what Sayana committed to memory or what Bhatta Bhaskara Mishra believed to be an old Puranic tradition is an extremely accurate measurement of the speed of sun light.

The question which baffles me today is how many such remarkable discoveries are yet to be deciphered on ancient texts that will shake the very foundation of what we know about the universe today.

Mars' column

Health Chakra

In the article “Indian Planetary Images and The Tradition of Astral Magic”, David Pingree writes –

Some time ago I received from a colleague in London, Dominik Wujastyk, slides of some most unusual paintings of the planets which it is my intention to attempt to explain. He had found them in a Sanskrit manuscript preserved in the Wellcome Institute for the History of Medicine, whose rich collection of some seven thousand Indian manuscripts the two of us are cataloguing.² The manuscript is a fragment—eleven folia numbered 4 to 14—of a text on genethliology, the *Lagnacandrikā* composed by Kāśinātha in northern India in the first half of the sixteenth century.³ This copy, as I would guess from the script, was executed in Rājasthān in the late seventeenth or early eighteenth century.

The illustrations are on fols 11 and 12 of the manuscript, and accompany a text to which they bear no relevance. Kāśinātha is describing⁴ a system of astrological prediction wherein, for each planet, the twenty-seven *nakṣatras* or lunar constellations are distributed about a picture of the human body; then, as the planet regarded as significant travels through the *nakṣatras* and, by extension, through the representation of the native's body, it affects that person in various specified ways. Such forms of prediction, and the magical ceremonies that prevent any predicted injury from occurring, go back at least to a *Yāmalatantra* from which was quoted a *Śanicakra* (or Saturn's circle) similar to Kāśinātha's by Narapati in the

Narapatijayacaryā which he composed in Anāhillapaṭṭana in 1177.⁵ The human figure is of course totally unnecessary for this procedure; it merely illustrates it. The operative variable is the motion of the planet through the *nakṣatras*. More importantly, it is the figure of a human—the native—that the text describes, not the planet. The person who commissioned the artist to do his work completely misunderstood the meaning of the text; a second, fragmentary example which we will consider later will show that he was not alone in this kind of misunderstanding. The artist also, as we shall see, was not immune from blunders.

It is my intention first, however, to

I am providing the images of the manuscript for the reader's reference below –





मातृ मुखे ज्ञानाय पंचसु नेत्रे रात्र्याय पंच
 गुह्ये च सक्तं च दूर्योधनं परिकल्पितं जन्म
 मयि नित्यं यत्प्रत्यक्षं न च नित्यं न च



पंचचक्रं पंचकं तेषु सूर्याय छदिका नाय पंच
 मासकं च पयसि बुधचक्रं विचारयेत् २५ त्रिंशु
 कते विचरति मंदनं रसमिदं पंचकं विजातिना



नौ जलधिपदे सुखं लभति यथा
 विचरति गतं च हस्तं च चारिदं कुरु



धियुग्मे जलधिपरि मिते वामदक्षे वामसु हं
 इति युग्मचक्रं च चक्रं चक्रं मेलि पंच
 यामोको गृहि चमरं कुरु मुखे सुनो जनुवा
 हणकरे धियुग्मे चक्रं च चारि वामकरगात



Pingree has actually ridiculed these manuscript pages of Kasinath's Lagnachandrika as utter gibberish and the method of casting the nakshtras as a misinterpretation of the manuscripts and equated it with superstitious magical rituals.

He [Pingree] also mentioned that Graha-chakra is referred to by Narapati in his work Narapatijayacryasvarodayah.

However, I do have a curious mind and wanted to dig a little deeper into the understanding of the graham chakras.

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First with the limited collection of texts I have in my personal library here in Chicago, I wanted to find a reference to this kind of chakras. Fortunately I did find one. Before I proceed with the details of the reference, I thought I should mention again the probable dates of the authors of various texts that refer to these graham chakras.

Author	Date
Kasinatha Bhattacharya	Early 16 th century CE
Narapati	Early 12 th century CE
Pandit Dhundiraj	15 th century CE

A great classic called Jataka Bharanam written by Pandit Dhundiraj and has a similar and very interesting shlokas on Graha-chakras, in this case Shani-chakra (the circle of Saturn).

On such Chakra is mentioned as Shani Chakra. The Sanskrit shlokas are given below

शुभाशुभज्ञानार्थं शनिचक्रं विलिख्यते—
 नराकारं लिखेच्चक्रं शनिचक्रं तदुच्यते ।
 वेदितव्यं फलं तस्मान्मानवानां शुभाशुभम् ॥ १ ॥
 जन्मक्षतो यत्र च कुत्र संस्थं मित्रस्य पुत्रं प्रथमं विदित्वा ।
 चक्रे नराख्ये खलु जन्मधिष्ण्याद्विन्यस्य भानि प्रवेदेत्फलानि ॥२॥

Shubhashubhagyanarthe Shanichakra Vilikheyete

NarakaraM LikhechchakraM ShanichakraM Taduchayate |

VeditashyaM PhalaM TasmanmanwanaM ShubhashubhaM || 1

Janmartho yatra cha kutra sasthang mitrasya putrang prathamam veditwa |

Chakro narakhyeya khalu janmadhishtayadwinyasya bhani pravedetyaphalani || 2

Draw a figure of a man. This form would be called Saturn's (Shani) Chakra. The auspicious and inauspicious results faced by the native will be judged by this chakra.

In the human figure drawn put all nakshatras from the birth nakshatra as detailed in the following verses. The effect of transit Saturn should be predicted according to corresponding meaning associated with the human body organ which transit Saturn occupies.

नराकारशनिचक्रे नक्षत्रन्यासमाह—
 नक्षत्रमेकं च शिरोविभागे मुखे लिखेत्रीणि युगं च गुह्ये ।
 ने च नक्षत्रयुगं हृदिस्थं भपञ्चकं वामकरे चतुष्कम् ॥ ३ ॥

Narakarashanichakra nakshatranyasamah –

Nakshatreyek cha shirovibhag mukhey likhetririn yugam cha guhye |

Netre cha nakshtrayugam hridistha bhapanchakam vamkare chatushkam || 3

The birth nakshatra should be put at the head of the figure, next three nakshatras would comprise of the mouth and the next two in the genitals

Next two nakshatras would comprise of the eyes, five nakshatras in the heart region and four nakshatras in the left hand.

वामे च पादे त्रितयं हि भानां भानां त्रयं दक्षिणपादसंस्थम् ।
 चत्वारि ऋषाणि च दक्षिणाख्ये पाणौ प्रणीतं मुनिनारदेन ॥ ४ ॥

Vame cha pade tritayam hi bhanam bhanam treyam dakshinapadasanstham |
chatwari rishani cha dakshinakhye panao pranitam muninaraden || 4

Three nakshatras in the left foot, three nakshatras in the right foot and four nakshatras in the right hand

This has been mentioned by Devarshi Narada.

क्रमानक्षत्रन्यासेन शनिनक्षत्रफलम्—
 रोगो लाभो हानिराप्तिश्च सौख्यं बन्धः पीडा संप्रयाणं च लाभः ।
 मन्दे चक्रे मार्गगे कल्पनीयं तद्वैलोम्याच्छ्रीघ्रगे स्युः फलानि ॥ ५ ॥

Kramatradratranyasen Shaninadratrphalam –

Rogey Labhey Haniraptishcha shaukhyam peeda samprayanam cha labham |

Mande chakra margagey kaplaniya taulomyachdhrighramey syuH phalani || 5

The Nakshatra of Saturn (at birth and also in transit) when placed in various organs of the human body (also called Shani Chakra) will cause the effects in the following ways –

<i>Human body organ (position of Saturn at birth and subsequently in transit)</i>	<i>Effects</i>
<i>Head</i>	<i>Diseases</i>
<i>Mouth</i>	<i>Profit</i>
<i>Genitals</i>	<i>Losses</i>
<i>Eyes</i>	<i>Obtainment of Wealth</i>
<i>Heart</i>	<i>Happiness</i>
<i>Left Hand</i>	<i>Bondage</i>
<i>Left foot</i>	<i>Pain</i>
<i>Right foot</i>	<i>Travel</i>
<i>Right hand</i>	<i>Profit</i>

The above mentioned rather insignificant five verses are from a humungous classic called Jataka Bharanam by Pandit Dhundiraja which has been neglected by most jyotish scholars.

Is this human figure called Saturn's chakra (Shanichakra) mentioned by Pandit Dhundiraja and earlier by Narapati and later by Kasinath a ridiculous misinterpretation of the manuscripts as David Pingree suggests?

If so, then why is the description of the human body so precise in relation to the nakshtras? Also, why use nakshatras at all for this?

If the Saturn chakra knowledge is relevant, then can such chakras exist for other planets as well?

These questions will be answered in subsequent issues of AIAC Times that is a promise.

Saturn's column

The Barnum effect

One of the strongest criticisms of astrology today is the phenomenon known as the Barnum Effect (also known as the Forer Effect or personal validation fallacy).

The Barnum Effect is the observation that people tend to give high accuracy ratings to descriptions of their personality and life supposedly tailored specifically to them, even if these descriptions are in fact vague and general enough to apply to a wide range of people. For some, the Barnum Effect provides at least a partial explanation for the widespread acceptance of beliefs and practices such as astrology, graphology, fortune telling, and some types of personality tests.

P.T. Barnum [July 5, 1810 – April 7, 1891] was an American showman, businessman, and entertainer, remembered for promoting celebrated hoaxes and founding the circus that became the Ringling Bros. and Barnum & Bailey Circus. He coined the phrase – “we've got something for everyone” hinting at the wide range of audiences that his shows catered to.

Much like the 1980s Bollywood movies (or for that matter movie making in general), astrologers are often accused of vagueness or catering to general stereotypes in their analyses of clients.

Declaratory phrases such as “You were terribly sick when you were young,” “You don't get in life as much as you deserve,” “You give but don't get as much in return” when made by an astrologer to a client can arguably be applied to just about any human being. Everyone is sick sometime during their childhood, and the word “terribly” is a very relative term. We often like to believe that we don't get as much as we deserve in life, or that we aren't getting back as much as we give. The very fact that a person goes to an astrologer counselor for a reading indicates they aren't happy about some part of their current condition.

In the University of Chicago Library, all astrology books are kept in the psychology section. In many places, Astrology is studied purely as a psychological tool.

Carl Gustav Jung [26 July 1875 – 6 June 1961] was a Swiss psychiatrist, an influential thinker and the founder of analytical psychology. Following is a quote from him on astrology:

"It is indeed very difficult to explain the astrological phenomenon. I am not in the least disposed to an either-or explanation. I always say that with a psychological explanation there is only the alternative: either and or! This seems to me to be the case with astrology too."

~ Carl G. Jung in a letter to Hans Bender, April 10, 1958, Carl G. Jung Letters, Volume 2, 1951-1961, p. 428.

Barnum Effect is a psychological observation under which, as some claim, astrologers can take advantage of their clients by their astrological analysis.

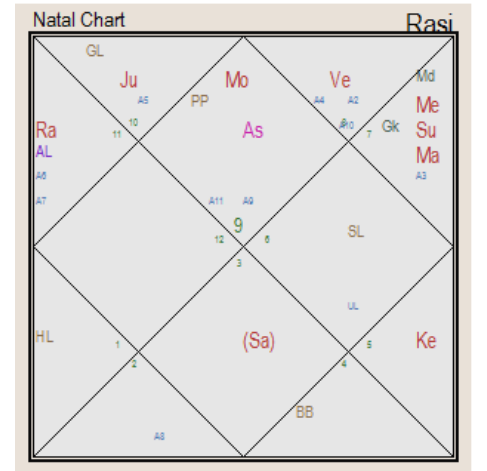
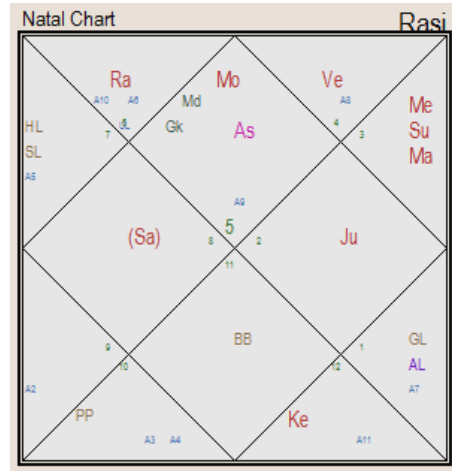
However, my interest is in knowing the answer to the “Why” behind P.T. Barnum's famous quote – “we've got something for everyone” which finally gave birth to the psychological term The Barnum Effect.

सर्वात्मा च दिवानाथो मनः कुमुदबान्धवः

Sarvatama cha diwanathau manah kumudbandhanaH

In every living being, Sun represents the soul and Moon the mind.

Moon represents the mind (or manaH) in all beings. Thus, only a person who has a “strong” moon in his/her chart will be able to discern the subtleties of the human mind and thereby understand human psychology at large.



For Barnum, Ascendant – 7 Leo, Moon – 2 Leo

Beside Barnum’s chart is Bertram R. Forer’s chart

For Forer, Ascendant – 26 Sagittarius, Moon – 22 Sagittarius

Understanding the human mind is not possible without the prominence of the Moon in one’s chart, be it Krishna, Gandhi or Obama. Barnum could say "we've got something for everyone" and became a millionaire through selling his circus only because he understood the human mind extremely well.

Astrologers are also human beings. If an astrologer has a powerful Moon in their chart, they can understand their client's mind completely and will actually be able to help the person. However, as uncle Parker said to Peter Parker [Spiderman] – “With great powers comes great responsibility”, such rare individuals should understand they have a gift and they should use it well. I just hope people blessed with keen insight into the human mind understand their power and use it for the betterment of humanity, and not for their own vested interests.

Rahu's column

Arabic parts in Vedic Astrology

The oldest surviving record in the West regarding Arabic parts is found in the second century text “Tetrabiblos” by Greek astronomer Claudius Ptolemy. Ptolemy repeatedly acknowledged that he drew this knowledge from Egyptian and Chaldean sources. The Roman writer Julius Firmicus Maternus (4th century CE), mentions the Part of Fortune and its complement, Part of the Sun (which he calls Part of the Daemon) in his works. Egyptian Jewish astrologer Masha'allah (8th century CE) in his work (which survives today only in a Latin translation) also discusses the Part of Fortune. Astrologer Robert Zoller in his book “The Arabic Parts in Astrology – A Lost Key to Prediction” writes - “The exact origin of the parts – whether Babylonian/Egyptian, Hermetic, Magian or Indian – is uncertain. ...In any case, we may assume that Ptolemy, Manilius, and Firmicus drew their information from such ancient sources.”

Overrunning the Byzantine Empire and Persia in the second half of the seventh century CE, the Arabs became the inheritors of classical antiquity. In the eighth century CE, schools of astrology were established in Baghdad. The Arabs also formed a link between Spain and India through trade. Astrologers of the caliph al-Mansur translated Vedic siddhantas from Sanskrit into Arabic. On the other hand Arabic works were translated from Arabic to Sanskrit.



Abd al-Ali ibn Muhammad ibn al-Husayn al-Birjandi (d. 1528) was a very prominent 16th century Persian Astronomer, mathematician and physicist who lived in Birjand, Iran. Sharh al-tadhkirah (A commentary on al-Tusi's memoir), was one of his greatest works on astronomy. The text, in some copies of the manuscript from 17th century, is written throughout in black and red ink with diagrams illustrating many of the astronomical elements discussed (shown in the figure alongside). The 11th chapter of the book was translated to **Sanskrit** in 1729 at Jaipur by Nayanasukhopadhyaya. Kusuba and Pingree produced a Sanskrit edition of the Arabic text, and in a separate section, an English translation facing the Arabic original. That chapter has attracted attention among European scholars since the late 19th century.

This proves beyond a doubt that both of the civilizations thought each had something worthwhile to offer. Neither side exhibited attitudes of superiority or inferiority that we often find today. Naturally, such attitudes do not benefit the true exchange of knowledge, be it in science, technology, art, astronomy or astrology. A very interesting version of the Arabic parts was mentioned by a man

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called Al-Biruni and his work “Elements of Astrology”. His work is essentially a recording of methodology practiced in the tenth and eleventh centuries CE in India, Persia and the Middle East, and it clearly indicates the presence of several schools of astrology in those areas. Al-Biruni, himself a Persian Muslim probably of Zoroastrian (or Magian) descent, had travelled to India and observed the procedures used by astrologers there.

In this article, I will only concentrate on the Part of Fortune (Pars Fortunæ). The formula for calculating the Part of Fortune is to add the position of the Moon to that of the Ascendant and then deduct the Sun position. The below derivation should be considered as per longitude of the planets from 0 degrees Aries

$$\text{Part of Fortune} = \text{Ascendant} + \text{Moon} - \text{Sun}$$

$$\text{Part of Fortune} = \text{Ascendant} + (\text{Moon} - \text{Sun})$$

$$\text{Part of Fortune} = \text{Ascendant} + \text{Relative position of Moon with respect to the Sun}$$

$$\text{Part of Fortune} = \text{Ascendant} + \text{Phase of the Moon}$$

$$\text{Part of Fortune} = \text{Ascendant} + \text{Tithi (in terms of longitude)}$$

In Vedic Astrology, the phases of the Moon are given extreme importance. In fact Parasara rishi gives variation in strength of planets in the waning and waxing phases of the Moon. Vedic astrologers use something called Panchanga (Panch means five, anga means parts or limbs) to determine time and its quality. Panchanga means five limbs of time. One of these five limbs is Tithi and it is defined per the formula below –

$$\text{Tithi} = (\text{Moon} - \text{Sun})/12$$

In case of the Vedic calculation every, every 12 degrees of difference is given a unique number from 0(New Moon), [1-14], 15(Full Moon), [16-29]. However, what is most important is what Tithi stands for in Vedic calculation. Tithi is analyzed to understand the fulfillment of desires of the native. We will omit the details of the Tithi in this article. However, our intention is to draw parallels between the two systems of astrology – Arabic and Vedic. The Part of Fortune also denotes fulfillment of desires.

Let us carefully study the table below –

Person	Ascendant	Tithi	Moon-Sun	Part of Fortune	Planet
Mahatma Gandhi	6 Libra	26	311 (11 Capricorn)	107 (17 Cancer)	(Moon, Rah)
Abraham Lincoln	15 Aquarius	28	334 (4 Aquarius)	289 (19 Capricorn)	(Moon)
Adolf Hitler	4 Libra	21	246 (6 Sagittarius)	70 (10 Gemini)	(Rah)

Albert Einstein	19 Gemini	22	261 (21 Sagittarius)	340 (10 Pisces)	(Mer. Sun, Sat, Ven)
Bill Gates	26 Gemini	13	154 (4 Virgo)	240 (0 Sagittarius)	
Barack Obama	21 Capricorn	25	290 (20 Capricorn)	221 (11 Scorpio)	

In the case of Gandhi, the Part of Fortune is in Cancer. Cancer is a watery movable sign, lorded by the Moon. Moon surely indicates the mind of the masses. Rahu present in Cancer shows an extremely strong desire to achieve his goal as well as foreign assistance/influence to achieve his desire. Gandhi's desire was to achieve India's independence from the British regime. Moreover, Cancer is the natural fourth house of heart and home-land and thus the heart will rule him to achieve his desire.

Lincoln's Part of Fortune is in Capricorn. A Saturnian sign shows tremendous hard work involved and obstacles to be overcome. However, Moon in the sign indicates that public support will be the cause of the fulfillment of his desire. Capricorn is the natural 10th house indicating work and profession will be the source of his fulfillment of desire.

For Hitler, the Part of Fortune is in Gemini. Gemini is an airy sign and an idealistic sign as well. However, Rahu is extremely strong in this sign showing fulfillment of desire by foreign influence. He wanted to unite Europe under his rule and was almost successful in doing so. Gemini is the natural 3rd house indicating that valor and courage will be the cause of fulfillment of his desire.

Einstein's Part of Fortune is in Pisces, a philosophical sign. The Part of Fortune is almost conjunct Mercury showing writing of his theories. There is influence of by a number of planets in this sign showing that the fulfillment of his desires will happen from various sources. Pisces is the natural 12th house indicating that philosophy, ideas and imagination will be the cause of his desire.

Gates has Part of Fortune in Sagittarius. Although not conjunct any planet, Sagittarius is aspected by Mercury (exalted), Mars and Moon. His desire was fulfilled by writing the code (Mercury) for Windows, which involved software engineering (Mars) and finally by floating the shares of Microsoft in the public sector (Moon). Sagittarius is the natural 9th house indicating that Gates' luck will be conducive towards fulfillment of his desires.

Obama's Part of Fortune is in Scorpio. Although not conjunct any planet, Scorpio is aspected by Jupiter, Saturn from Capricorn, Sun, Mercury from Cancer (rasi drishti); Moon (exalted) from Taurus, Mars (4th aspect) from Leo (graham drishti). Scorpio is the natural 8th house indicating some factor of the 8th house will help him fulfill his desire. One signification of the 8th house is loan and debt. The country was in a huge financial debt during Obama's election and this helped him win his election and thereby worked in his favor to fulfill his desires.

Humanity and its reaction to destruction

The Vedic shloka that describes Ketu is given as –

पलाश पुष्प सङ्काशं ताराकाग्रहमस्तकम् ।
रौद्रं रौद्रात्मकं घोरं तं केतुं प्रणमाम्यहम् ।।

Palasha pushpa samkasam tarakagrahamastakam

Roudram roudratmakam ghoram tam ketum pranamamyaham

Translation – Having the color of Butea monosperma, Ketu rules over the fixed stars and planets. Ketu is said to be a part of Rudra and he is fierce. We bow down to him in reverence.



Shown in the picture alongside are a few palash (Butea monosperma) flowers. The point to note about Ketu is that it has a connection with the nakshatras. Whereas Moon is considered to be the lord of the nakshatras, Ketu destroys the affect of the nakshatras. It is a known fact that Vayu tattwa (Air element) is ruled by the nakshatras. Ketu destroys the nakshatras thereby destroying Vayu tattwa and thus longevity. Moon gets debilitated in the natural 8th sign of Scorpio co-ruled by Ketu. Ketu eclipses Saturn which is the planet of vayu. tattwa.

Ketu is invariably an agent of death and thus a form of Rudra himself. However, in being a messenger of death, Ketu does give humanity a message. The message is that whoever we are; we all are the same in the eye of Rudra i.e. at the verge of extinction or destruction. Irrespective of our socio-economic differences, race, creed, geographic location, religion and beliefs, the wrath of Rudra hits us all and teaches us the fact that all of us are vulnerable to death. At the verge of such destruction and extinction, we have seen humanity unite and shed their own personal differences.

Cause	Effect
World War I	Allied Powers
World War II	United Nations
Hiroshima Nagasaki	World unites against nuclear disarmament
9/11	World unites against terrorism

Thus every time the world is faced with an evil, only then has it united together and shed its own regional differences. More on this topic will be discussed in next issues.

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Something about us

As we have mentioned before, we abstain from using our real names. However, a name is essential for an identity. Thus, everyone in the AIAC family uses a pen-name.

For this issue, articles are written by Amarnath & edited by Surasa.

AIAC Times Volume I is a free Volume. We will really appreciate your feedback. Please email us at aiaclasses@gmail.com

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If you are in Chicago and would like to meet us on our free events, you are most welcome to join our Chicago Meetup group - <http://www.meetup.com/Ancient-India/>

If you are interested in our classes (online or contact), you can get the details from our website –

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Wish you and your loved ones a wonderful 2010!

AIAC Team

Ancient Indian Astrology Classes

Chicago, IL

December 30, 22:00 hrs CST

Full Moon [Sun in Sagittarius, Moon in Gemini]

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